

THE CHRISTIAN MONITOR,

AND

RELIGIOUS INTELLIGENCER.

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FOR THE CHRISTIAN MONITOR.

SLANDER.

And it came to pass, when she saw that he had left his garment in her hand and was fled forth; that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us. Gen. xxxix. 13, 14.

(Concluded from page 548.)

In this life they cannot be happy, for they most frequently meet the persons whom they have injured; and shame must make them hang the head. In the streets the finger of scorn points at them, and even the child will pursue them with loud laughter; in company they are narrowly eyed, for every one expects his friendly familiarities will be represented as indecorous, his pleasantry as levity, and his ingenuousness of soul as slander, for no one is more apprehensive, than the person who is most addicted to that vice. Frequently you may hear the whisper "beware! beware!" and in short none of the circle can enjoy the sweets of society, while a suspicious character is present. Unhappy at home, and despised abroad, the slanderer must drag out a life of envy and remorse in solitude; without exciting one blessing of charity, or one tear of sympathy. The guilty woman, who has been described, could

accuse none but herself ; and to feel the several stings of frustrated desire, mortification, shame, disgrace and malice, must be painful indeed : but to recollect that she procured her own misery must increase the poignancy. All such as are guilty of this sin, should remember that they are fixing a character for themselves, that will remain during life. The stain cannot easily be wiped away, or the impression lost. Even when dead, the recollection of them, is fresh in the memory of the injured ; and universal consent inscribes disgrace on their grave-stones. Posterity shall be informed " Here lies one, whose tongue was a world of iniquity. Let the traveller as he passes, stop a moment, and be instructed to shun the way of the tattler, the busy-body, and the slanderer, for it leads to the chambers of hell." Consider what disgrace is brought upon the unhappy family of the calumniator. No one is benefited, but many injured—injured irremediably. Not only a few individuals, or a circle of friends may feel the injury, but the bane may extend to the whole society. Children's children may feel the effects ; and arise to bestow curses on those who were the remote causes of their unhappiness. A good name is more to be esteemed than great riches ; for it insures happiness in domestic relations, respectability in society, and the employment and confidence of our fellow-citizens. It is the health of our countenance, the basis of conjugal attachment, and the food of our children. He who deprives you of it ; makes your wife a widow, and your little ones, orphans ; for a husband or father, without a reputation is worse than none ; excepting a probability exists of his detecting the assassin and retrieving his character. With the slanderer, God Almighty is peculiarly offended. A lying tongue the Lord abhors : it shall endure but for a moment—speedy destruction will overtake it. Lying lips are an abomination unto God, for the Lord is a God of truth, and hath declared, that all liars shall have their portion in that lake which burneth with fire and brimstone. A slanderer is the most malignant of liars. Jehovah's all searching eye, discovers the maliciousness of the heart, which delights in traducing the righteous, in afflicting the upright, and in triumphing over the fallen reputation of imperfect man ; and He will, most assuredly reward it, with merited punishment.

That men may be kept from slander, they should consider the importance of truth. It is the solid foundation of Jehovah's throne, which being disregarded by the Deity, would disqualify him for the government of the universe, and would destroy all our hope, confidence, dependence, and happiness. God is truth, and a violation of it, in any creature, is rebellion against the mighty God. What may be the issue of one falsehood, cannot be determined; for it strikes at the root of all intercourse between man and man, and between God and his creatures. Consider the danger of the least indulgence, for it may present many temptations, and open the door to innumerable mischiefs.

Remember also, how you regard your own reputation. Is that dear to you? Your neighbour does not esteem his of less consequence. As you prize your own peace, as you love your own soul, so be mindful of your fellow men. Preserve their good name, as you do the apple of your eye. Let no one wound it; but obey the perfect law of love; prefer rather to be the person abused, than the slanderer; for in suffering unjustly there is no ignominy—yea, Jesus endured the malice of satan and the Jews; and by suffering patiently, ye will arrive at greater perfection. If possible avoid such as envy you, and exercise malice in their hearts: but if Providence place you in such a situation, as you cannot consistently leave, endure manfully, and let the envenomed arrows, be blunted by the shield of faith, and breastplate of righteousness. Amen.

COMMUNICATION.

MR. EDITOR,

J. S. on the Importance of Prayer under the present Calamity of War, has been read with pleasure by many of your subscribers; your publishing a few encouragements to call upon God, will perhaps be acceptable to others.

ENCOURAGEMENTS TO PRAYER.

1. Abraham's Servant prays—Rebekah appears.
2. Jacob wrestles and prays—Christ is conquered—Esau's mind is wonderfully turned from the revengeful purpose he had harboured for 20 years.

3. Moses cries to God—the sea divides.
4. Moses prays—Amalek is discomfited.
5. Joshua prays—Achan is discovered.
6. Hannah prays—Samuel is born.
7. David prays—Ahitophel hangs himself.
8. Asa prays—a victory is gained.
9. Jehoshaphat cries to God—God turns away his foes.
10. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours.
11. Daniel prays—the dream is revealed.
12. Daniel prays—the lions are muzzled.
13. Daniel prays—the seventy weeks are revealed.
14. Mordecai and Esther fast—Haman is hanged on his own gallows in three days.
15. Ezra prays at Ahava—God answers. Ez. viii. 21–23.
16. Nehemiah darts a prayer—the king's heart is softened in a minute. Neh. ii. 6.
17. Elijah prays—a drought of three years succeeds.
18. Elijah prays—rain descends apace.
19. Elisha prays—Jordan is divided.
20. Elisha prays—a child's soul comes back:—Prayer reaches eternity!
21. The Church prays ardently—Peter is delivered by an angel.

I. *Motives addressed to FEAR.*

A prayerless soul is certainly a graceless soul; and a graceless soul is in danger of hell fire sixty times in every minute: the question is put every second, Whether the sinner shall live *here*, or in hell-fire with those who are eternally lost?

A prayerless soul has no refuge in disgrace, poverty, danger, sickness, pain or death; no guard against sin, lust, drunkenness, or any of the snares of the devil.

II. *Motives to HOPE.*

1. Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions; this ability is *real* virtue, *true* virtue, *beautiful* virtue!

2. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honour of religion, and the pleasures and happiness of the religious soul depends.

Such Graces are—

Fervent love to God—*Examples, Dr. Annealy, Dr. Watts.*

Gratitude for all his rich tender mercies.

Trust in the providence of God under all troubles, trials, afflictions, losses, crosses and changes of the present life.

Contentment with our lot—Hope in the rich blood and righteousness of Christ.

Expectation and desire of mercy.

Heavenly mindedness, or flaming aspirations of soul after joy in God—Charity, or love, or expansion of heart towards all God's dear people—diffusive benevolence. Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, roots up pride and atheism.

3. Prayer will surely engage us to the vigorous use of all proper means to attain our desires ; prayer allows of no neglect of means : prayer *without* the means is impudent presumption ; as using the means without prayer is detestable atheism.

4. Prayer has a thousand commands and promises :—see select commands, see select promises.

5. Prayer has a thousand examples of rich success :

Prayer has divided seas—rolled up flowing rivers—made flinty rocks gush into fountains—quenched flames of fire—muzzled lions—disarmed vipers and poisons—marshalled the stars against the wicked—stopped the course of the moon—arrested the rapid sun in his giant's race—burst open iron gates—retailed souls from eternity—conquered the strongest devils—commanded legions of angels down from heaven—conquered Christ himself, the mighty God !

Prayer has bridled and chained the raging passions of men—has routed and destroyed vast armies of proud, daring, blustering Atheists ; witness 185,000 dead in a single night !

Prayer has fetched one man from the bottom of the sea ; and carried another man in a chariot of fire to heaven.

Prayer has shut heaven for three years, and then opened it.

Sudden appearances of Christ in times of Distress.

1. Abraham's knife lifted up—the angel appears.
2. Lot near destruction—angels interpose.
3. Hagar and her son dying—the angel discovers water.
4. Jacob wrestles with Christ—Esau meets and kisses him.
5. Moses on the brink of the sea—the waters divide.
6. Saul's sword at David's heart—the Philistines invade the land.
7. Rabshakeh insults God—his army destroyed in 12 hours.
8. Haman forms a plot—the king cannot sleep; lots are cast for a lucky day, the day thrown eleven months off.
9. Paul on the brink of death by murder—God turns the governor's heart to travel 40 miles.
10. Peter on the margin of ruin—an angel bursts his prison.

III. Motives to Prayer addressed to GRATITUDE.

God has heard *thy* prayers. The event proves it as bright as the sun.

IV. Motives to Prayer, addressed to our dearest and dearest INTEREST.

1. Prayer will greatly promote and increase godly repentance.
2. Prayer will help to give us more keen and distinct apprehensions of the presence, perfections, and providence of God—Prayer will enable us to combine all providences, and make them subserve to, and conspire in, our temporal deliverance, supplies victories over all sad troubles and trials—Prayer binds down providences to our best desires.
3. Prayer will inspire and increase a constant and lively sense of our dependence on God, and on Jesus, his eternal son—dependence on him, in the constitution and order of nature, in the order and wise settlements of grace.

V. Motives to Prayer, addressed to AMBITION.

Have you a desire to conquer devils, men bad, men good, angels; and Christ our God himself?

Have you a desire to conquer all providences, world?

VI. *Motives to Prayer, addressed to GLORY and PLEASURE.*

Glory is a strong vivid mixture of joy in a vast and durable good, and a most ardent and high-spirited self-love.

What a glory to be connected with all the infinite good in Christ—to love ourselves in him, and joy in him increase our ardent self-love!

FOR THE CHRISTIAN MONITOR.

VISITS TO THE POOR.

From the apparent death-bed of a poor French woman, I proceeded to the habitation of Mrs. F. this woman had an husband: but he had enlisted himself in the army, had left her destitute with 5 children and it was doubtful when, if ever he would return. It was the upper part of the house, I ascended the stairs, knocked and obtained admittance.

The room contained a stove, which was scarcely warm, although the day was cold and uncomfortable. Around this stove Mrs. F. was seated, she is apparently about 35 years of age, an infant at her breast and three little ones by her side—in the farther corner of the room upon "a miserable heap of tatters" one child was lying—the furniture told the beholder the tale of poverty—the woman's eyes were red with weeping. Ah, reader, deny not the poor the privilege of weeping; the mind oftentimes obtains relief by tears, when the unfriendly hand of those whose possessions are abundant deny comfort. The following short but agreeable conversation ensued between the Visitor and Woman:—

V. How many children have you?

Ans. I have four living, I now mourn (though I trust with submission to the will of God) the death of my babe which I consigned to the silent grave but a short time since; the one at my breast is a child which I nurse: it is almost the means of my support, it enables me to satisfy in some measure the wants of myself and children; here she wiped away a tear that had gushed from a full heart and proceeded; "My dear Madam, I cannot but acknowledge the goodness of God and his providence through all my life. At times when I have had nothing wherewithal to give my little ones when they have crowded round me asking for food, I have bade

them wait a little while and they should have some, with anxiety they have replied, Mother ! when and where will you get us bread, you have got no money ; I have replied, my children the Lord in whom I trust will send us some ; thus have I endeavoured to check the risings of distrust in my children and in the necessitous hour of extremity have we received a supply.

V. I feel happy to find that you trust in so good a God and fix your hope upon so strong a foundation—doubtless you have found in your experience the words of the psalmist David true. Ps. 9. 18. "The needy shall not always be forgotten, nor the expectation of the poor perish forever."

Ans. I have to lament the ingratitude of my heart, and my unworthiness of the least of God's mercies.

V. Does your children go to school ?

Ans. The eldest one attends the New-York Free School, and though I am so unhappy as to be unable to read, yet my little son reads the word of God for me from which I derive great comfort and consolation.

V. To be unable to read is certainly a great unhappiness, but since you appear to have been taught by God's good spirit it may be that he intends your children shall reap a benefit by the necessity that is there laid on them—continue them in the practice and perhaps God will bless the reading to their souls.

Ans. Madam without wishing to deceive, I assure you, that the Lord enables me daily to offer at his throne of grace, my poor, weak, and unworthy supplications, with my children, and I strive to impress upon their little hearts the importance of the duty and the value of the privilege.

V. I am much pleased to hear it ; I sincerely wish you the blessing of God Almighty, and may he bless the children also. Farewell.

SCRAP.

A carnal professor of religion may sometimes have the bible in his hand, much of its contents in his head, and now and then (like the devil) a text of scripture in his mouth ; but has never one sentence of God's word savingly written upon his heart.

MR. ALLEN,

The inclosed copy of a letter from — to — I submit not on account of its stile and correctness, but hoping it may suggest profitable hints to those of your subscribers who ungratefully neglect the duty of family prayer. Yours, &c.

A Subscriber to your useful paper.

Dear Brother,

Although I have not improved every opportunity of writing you, I have not neglected thinking of you, nor remembering you and your dear family when at the throne of Grace, from whence I receive blessings to the world unknown. While sitting at my work this morning, my mind was peculiarly fixed upon you and your family in whose temporal and eternal welfare I shall ever feel particularly interested.

Does the morning and evening sacrifice ascend daily from thy habitation? I hope it does; it appears to me that no duty whatever is more incumbent, more scriptural and more reasonable, and the neglect of which more ungrateful. The love of Christ ought to constrain us to devote ourselves and all that we have to the service of Jehovah Jesus, who hath thought no cross too great to take upon himself that he might obey that law, which we had broken, and thus obeying bring in everlasting righteousness for all who believe and put their trust in Him. Various are the reasonings of corrupt human nature on this subject (viz. Family prayer)—but apply and enforce this base, this damning reasoning to parents and children, and where is all that confidence, communion, love, and affection, which ought to exist between them; to say that a child may feel a great deal and not manifest any thing, is, it appears to me, inconsistent with the nature of things. With the heart man believeth unto righteousness, and with the mouth compassion is made unto salvation and so with every thing—Where there is fire, there is smoke. For my part I find there is a peculiar pleasantness in uniting morning and evening with those, who, with their families surround the altar of praise. It appears to me on this depends much of the happiness of families. However great may be the cross I hope you esteem it a duty, and an inestimable privilege it most assuredly is; the Lord help you so to improve it that

glory may redound to his great and Holy name, and certainly it will eventuate in great good to you and yours.

I trust you will impute my plainness to the best of motives.— I feel the importance of these things, and am extremely desirous all my friends should become acquainted with the truth and nothing but the truth; certainly the example will have a salutary effect upon your dear children, Grace be with you, &c.

THE EXCELLENCY OF THE SERVICE OF GOD.

Illustrated by some pleasing Anecdotes.

I Have read of a certain prince's servant, whose fidelity and diligence were so pleasing to his master, that he promised to give him whatever he would ask. It happened the servant fell sick, and, was (apparently) near death. In his extremity, he earnestly requested a visit from his prince; who being come to his bed-side, asked, what he desired of him? The servant begged that he might not die, but live some years longer. The prince told him, he must ask something else, for that was not in his power. The servant then begs to live *one year*, or *one month*, and at last, if it were but *one day*. The prince continued to tell him, that what he asked was quite out of his power to grant, and that he must ask money, or preferment, or physic, or other things that were in his power; but the servant replied, That he needed neither money, nor preferment, nor physic, for none of these things could prolong his life *one day*; and therefore, since he could not prolong his life, he begged of him the *assurance of his salvation*, that, if he must die, he might die in peace, and with assurance to be saved. This demand very much afflicted the prince, who told him, that his salvation depended on the grace of God, and consequently was not in his power to promise, much less to give. The disappointed servant, turning to the wall, cried out, in great distress, O wretched that I am! Have I spent all my life in serving a master who is not able to help me in my greatest need, not so much as to give me an hour of life? I will no longer serve a master so impotent. Upon this he solemnly vowed to God, If he would restore him to health, he would serve God only, and mind

the concerns of his soul, and give himself up to a master who was able to give him eternal life.

It pleased God to restore him to health, he lived for some years a holy life, and at last died comfortably.

May we learn from this story, the peculiar excellency of Christ's service ; for as a good old writer says, " Christ is the best friend or the worst enemy we can have." The reflection made by Cardinal Woolsey on his death-bed was very affecting, and strikingly confirms the sentiment suggested by the foregoing story. That great prelate, whose riches, grandeur and honor were scarcely ever equaled by a subject, fell into disgrace with his sovereign, king Henry the eighth, who sent for him from Caywood in Yorkshire, to answer some charges laid against him in London. Agitation of mind, and fatigue of body, arrested him in his journey, and issued in a mortal disease. In the prospect of death he uttered these pathetic words : Had I but served my God as diligently as I have served the king, he would not have given me over in my grey hairs. But this is the just reward that I must receive for all my pains and study, not regarding my service to God, but only to my prince !

Dear youths, if Christ be the Master of your hearts, you will never repent his service on a dying bed ; but say, with good Matthew Henry in his last moments, ' A life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world.'

When Mr. Rutherford of Scotland was dying, he said to some ministers who came to see him, ' My Lord and master is the chief of ten thousands of thousands, none is comparable to him in heaven or on earth. Dear brethren, do all for him ; pray for Christ, preach for Christ, catechize for Christ. O that all my brethren knew what a Master I have served, and what peace I have this day !' His last words were, ' Glory, glory dwelleth in Emmanuel's land !'

GLEANINGS.

1. There is no way to live with God in Glory, but by dying. Christians would be cloath'd with a blessed Immortality, but they

are loth to be unloath'd for it: They pray, *Thy kingddom come*; and, when God is leading them thither, they are afraid to go. What is there, in this valley of tears, that should make us weep to leave it?

2. The late King of Sweden was, it seems, under great impressions of spiritual Religion, for some time before his death. A peasant being once, on a particular occasion, admitted to his presence; the King, knowing him to be a person of singular piety, ask'd him "What he took to be the true nature of *Faith*?" The peasant enter'd deeply into the subject, and much to the King's comfort and satisfaction.—The King, at last, lying on his death-bed, had a return of his doubts and fears, as to the safety of his soul; and still the same question was perpetually in his mouth, to those about him, "What is real *Faith*?" His attendants advised him to send for the Archbishop of *Upsall*: who, coming to the King's bed side, began, in a learned, logical manner, to enter into the scholastic definition of Faith. The prelate's disquisition lasted an hour. When he had done, the King said, with much energy, "All this is ingenious; but not comfortable: 'tis not what I want. Nothing, after all, but the farmer's Faith will do for me."

RELIGIOUS INTELLIGENCE.

Extract of a Letter from a Gentleman in the country, to a Friend in this City.

A more than ordinary serious attention to divine things commenced last spring. A number were awakened about that time. The means as far as I have been able to ascertain there, were family visitation, and the commencement of a new prayer meeting in the town, on Friday evenings, for the special purpose of praying for the out-pouring of the Spirit; in which meeting also a Lecture was delivered. This seriousness continued and appeared gradually to increase through all the summer and autumn. On the first sabbath in December, we received eleven, chiefly the subjects of the awakening in the spring; on that day the divine influence descended in an astonishing manner; I suppose that near forty were awakened on that day, and a number who had been in a degree serious before had their impressions greatly increased, and were brought to determine to seek the Lord in earnest. From

that time to the present the revival has been increasing. At first it was confined to the town, but four weeks after it made its appearance in a large neighbourhood in the western part of the congregation, in which neighbourhood the work has been more general and powerful than in any other parts. Within two or three weeks a number of awakenings have taken place in the northern part of the society. Every part of my congregation is now watered, except the southern, and there the attention has been considerably excited, though I know of no instance of special awakenings.

The number now under serious impressions throughout the congregation is at least 150. The impressions as far as I can judge appear to be very deep. Frequently persons get so overcome as to sob aloud in our religious meetings. This I have endeavoured to discountenance, and have even addressed the people publicly on the subject, but have not been able to prevent it, and am constrained to believe that it is not in the power of some to restrain their distress from venting itself sometimes aloud. It is worthy of notice that the subjects of this revival are almost all young persons : I know of not more than five, who may not be called young ; and those five are in middle life. More perhaps than half of the subjects have grown up since the last revival ; and several children appear to be deeply impressed ; most of the subjects are also children of pious parents, who have the seal of the covenant upon them, and have received a religious education.

At the close of the last revival I established a catechetical lecture on Wednesday evening, which was attended by about seventy young people ; about half of these were not professors of religion. It is a fact worthy of being preserved, that there is not more than one or two of these new professors, who attended this lecture, who are not the subjects of this revival, and not only subjects, but among the most promising subjects of it.

Extract of a letter from the Rev. J. Coley of Cazenovia, to a friend in this city, dated Feb. 15th 1813.

There is a disorder prevailing in this part of the country that has removed a number of inhabitants from time to eternity ; about

30 have died in this neighbourhood ; it resembles the Spotted Fever, they are taken suddenly and do not live more than six or seven days. But in the midst of deserved wrath, God remembers mercy, for his love and mercy is displaying his eternal purposes, in bringing in his people ; between 2 and 300 have been brought to embrace the truth in a short time past—in the town of Homer, about 100 have joined the Church under the Pastoral care of Elder Bennett. In several other towns the Lord is at work.

*A Letter from Mr. Edmund J. Reis. Missionary, at New-Orleans,
to Mr. Archibald Maclay, of this city.*

New-Orleans, 27th Jan. 1813.

DEAR BROTHER,

With pleasure I inform you that by the protecting hand of our God, after a fatiguing and dangerous journey through the wilderness, among the Indians, I arrived on the 22d inst. in perfect health and safety in this place. The few friends of religion here, especially brethren Slackhouse and Paulding, received me with great cordiality. Last Lord's day I preached my first discourse in the Senate Chamber, the Americans generally attended. The Governor after the Service was ended, introduced himself to me, and with great politeness welcomed me to the city, at the same time promised to afford me every assistance in his power. There is reason to conclude, I conceive, that the preaching of the gospel will be attended to in this place, at least, by the Americans. How little do many christians in New-York, know and value the privileges which they enjoy ! Here buying and selling, drinking and dancing, are common employments on the Lord's day ! The whore of Babylon has a strong party in this place.

Dear brother pray to our Divine Master that I may be strengthened from above to fulfil the arduous and important duties which devolve upon me ; and for the proper discharge of which I feel myself so incompetent. I beg that you will also assist me by your correspondence ; I have been expecting to hear from you, but have

hitherto been disappointed ; please to favour me with a few lines as soon as possible.

I have just this moment received the pleasing intelligence, that, about 300 miles up the Mississippi the Lord is pouring out his Spirit ; within a few weeks past many have been brought to the knowledge of the truth, and are now walking in the observance of the commandments and ordinances of the Lord Jesus Christ. O that I may have it in my power soon to inform you that a similar revival has taken place here ! Give my love to all the brethren, and believe me to be with real esteem and affection yours in the best of bonds.

Mr. A. Maclay.

EDMUND J. REIS.

POETRY.

Lord, thou hast been our Dwelling-Places, in all Generations.

Psal. xc.

O Thou, whose constant care appears

The joy of saints thro' vanish'd years,

Whence all their succour came ;

On whom but thee can we depend,

Thy children's ever faithful friend,

Whose love is still the same ?

To thy vast glance the mighty sum

Of all things *past*, and all to *come*,

Are ever *present* still.

A thousand years,—a little day

Alike before thee flit away,

Yet thy designs fulfill.

But man to narrow bounds confin'd ;

Of feeble frame and erring mind,

And hast'ning to his doom ;

The creature of Almighty pow'r,

Uncertain of a future hour,

Yet dreams of years to come.

What scenes to-morrow may prepare,
 I leave to thy paternal care,
 Who gave me life and food ;
 Come wealth or want, or ease, or pain,
 To live is Christ, to die is gain,
 And all shall work for good.

Ourselves, and works of strength or art,
 Beneath the touch of time depart,
 Nor leave a wreck behind ;
 Here Disappointment shifts the scene,
 And Hope must look to things unseen,
 A resting-place to find.

Amidst the changing shocks of time,
 Oh, cheer me with the hope sublime
 Of certain bliss to come !
 Be here my refuge, strength, and stay !
 And when I quit this house of clay,
 My everlasting home !

We have received an interesting letter from Europe, which
 shall appear next week.

Simplicity in Prayer recommended, in our next.

LITERARY NOTICE.

The Rev. Alexander McLeod, D. D. has issued proposals for the publication of a volume of Lectures on some of the principal prophecies of the Revelations. From the extensive literary knowledge of this gentleman, as well as from his eminence in metaphysics and divinity, the public have a right to expect something uncommonly interesting, and we doubt not, that when the work shall appear, it will have an honourable place beside the writings of Newton and Faber.

NOTICE.

The Assistant New-York Missionary Society, will meet on Monday Evening next, precisely at 7 o'clock, at the usual place.
 March 6th, 1813.

David S. Lyon, Secry.